

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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Price One Penny.

GREAT INDIGNATION MEETING

OF THE LADIES OF SALT LAKE CITY, JAN. 13, TO PROTEST AGAINST THE
PASSAGE OF CULLOM'S BILL.

(CONTINUED FROM PAGE 134.)

HARRIET COOK YOUNG.

In rising to address this meeting, delicacy prompts me to explain the chief motives which have dictated our present action. We, the ladies of Salt Lake City, have assembled here to-day, not for the purpose of assuming any particular political power, nor to claim any special prerogative which may or may not belong to our sex, but to express our indignation at the unhallowed efforts of men who, regardless of every principle of manhood, justice and constitutional liberty, would force upon a religious community, by a direct issue, either the curse of apostacy or the bitter alternative of fire and sword. Surely the instinct of self-preservation, the love of liberty and happiness, and the right to worship God, are dear to our sex as well as to the other, and when these most sacred of all rights are thus wickedly assailed, it becomes absolutely our duty to defend them.

The mission of the Latter-day Saints is to reform abuses which have for ages corrupted the world, and to establish an era of peace and righteousness. The Most High is the founder of this mission, and in order to its establishment, His providences have so shaped the world's history, that on this continent, blest above all other lands, a free and enlightened Govern-

ment has been instituted, guaranteeing to all social, political, and religious liberty. The Constitution of our country is therefore hallowed to us, and we view with a jealous eye every infringement upon its great principles, and demand, in the sacred name of liberty, that the miscreant who would trample it under his feet, by depriving a hundred thousand American citizens of every vestige of liberty, should be anathematized throughout the length and breadth of the land as a traitor to God and his country.

It is not strange that among the bigoted and the corrupt such a man and such a measure should have originated; but it will be strange, indeed, if such a measure find favor with the honorable and high minded men who wield the destinies of the nation. Let this seal of ruin be attached to the archives of our country, and terrible must be the results. Woe will wait upon her steps, and sorrow and desolation will stalk through the land; peace and liberty will seek another clime, while anarchy, lawlessness and bloody strife hold high carnival amid the general wreck. God forbid that wicked men be permitted to force such an issue upon the nation!

It is true that a corrupt press and an equally corrupt priesthood are leagued against us—that they have

pandered to the ignorance of the masses, and vilified our institutions to that degree, that it has become popular to believe that the Latter-day Saints are unworthy to live; but it is also true that there are many, very many right thinking men who are not without influence in the nation, and to such do we now solemnly and earnestly appeal. Let the united voice of this assembly give the lie to the popular clamor that the women of Utah are oppressed and held in bondage. Let the world know that the women of Utah prefer virtue to vice, and the home of an honorable wife to the gilded pageantry of fashionable temples of sin. Transitory allurements, glaring to the senses as the flame is to the moth, but short lived and cruel in their results, possess no charms for us. Every woman in Utah may have her husband, the husband of her choice. Here we are taught not to destroy our children, but to preserve them, for they, reared in the path of virtue and trained to righteousness, constitute our true glory.

It is with no wish to accuse our sisters who are not of our faith, but we are dealing with facts as they exist. Wherever monogamy reigns, adultery, prostitution, free-love and foeticide, directly or indirectly, are its concomitants. It is not enough to say that the virtuous and the high-minded frown upon these evils; we believe they do, but frowning does not cure them, it does not even check their rapid growth; either the remedy is too weak or the disease is too strong. The women of Utah comprehend this, and they see in the principle of a plurality of wives the only safeguard against adultery, prostitution, free-love, and the reckless waste of prenatal life practised throughout the land.

It is as co-workers in the great mission of universal reform not only in our own behalf, but also by precept and example to aid in the emancipation of our sex generally, that we accept in our heart of hearts what we know to be a divine commandment; and here, and now, boldly and publicly we do assert our right not only to believe in this holy commandment, but to practice what we believe.

While these are our views, every attempt to force that obnoxious measure upon us must of necessity be an attempt to coerce us in our religious and moral convictions, against which did we not most solemnly protest, we would be unworthy the name of American women.

MRS. H. T. KING.

My dear sisters,—I wish I had the language I feel to need at the present moment to truly represent the indignant feelings of my heart and brain on reading last evening a string of thirty "Sections" headed by the words "A Bill in aid of the execution of the laws in the Territory of Utah, and other purposes." The "other purposes" contain the pith of the matter, and the adamant chains the compilers of the said Bill seek to bind this people with, exceed anything the feudal times of England, or the serfdom of Russia ever laid upon human beings. My sisters, are we really in America, the world renowned land of liberty, freedom, and equal rights? The land of which I dreamed in my youth as almost an earthly elysium, where freedom of thought and religious liberty were open to all? The land that Columbus wore his noble life out to discover? The land that God Himself helped him to exhume, and that Isabella, a queen—a woman, declared she would pawn her jewels and crown of Castile to give him the outfit which he needed? The land of Washington, "the father of his country," and of a host of noble spirits too numerous to mention? The land to which the *Mayflower* bore the Pilgrim Fathers, who rose up and left their homes, and bade their native land "good night," simply that they might worship God by a purer and holier faith in a land of freedom and liberty, of which America has long been synonymous? Yes, my sisters, this is America; but oh! how are the mighty fallen! Who or what is the creature who framed this incomparable document? Is he an Esquimaux or a Chimpanzee, or what isolated land's end spot produced him? What ideas he must have of women! Had he ever a mother, a wife, or a sister? In what academy was he tutored, or to what school does he belong, that he should so coolly and sys-

tematically *command* the women of this people to turn traitors to their husbands, their brothers, and their sons! Short-sighted man of sections and the Bill? Let us, the women of this people, the sisterhood of Utah, rise *en masse* and tell this nondescript to defer "the Bill" until he has studied the character of *woman*, such as *God* intended she should be, then he will discover that *devotion*, *veneration*, and *faithfulness* are her peculiar attributes, that *God* is her refuge, and *His* servants her oracles, and that especially

the women of Utah have paid too high a price for their present position, their present light and knowledge, and their noble future, to succumb to so mean and foul a thing as the Baskin, Culom & Co.'s Bill. Let him learn that they are *one* in heart, hand and brain, with the brotherhood of Utah—that *God* is their Father and their Friend—that into *His* hands they commit their cause—and on their pure and simple banner they have emblazoned their motto—

God and my right.

[TO BE CONTINUED.]

PROPOSED PROSCRIPTION OF THE MORMONS.

OUR readers are very well aware that attempts are being made in the Congress of the United States to establish laws of severe proscription against the Latter-day Saints, or Mormons, in Utah, for the avowed purpose of overthrowing the principle and practice of a plurality of wives, but really for the overthrow of Mormonism, as it is considered by some that in no other way can its progress be effectually checked. It may be that Congress will pass one or other of the Acts now before it for this purpose, or it may be that the Federal Legislature is not yet sufficiently corrupt to pass any such unconstitutional and monstrous laws as those proposed and submitted for its action. We shall see. The American newspapers, generally speaking, though exceedingly mad against the Mormons, for what real reason they ought to know, still do not appear to be unanimously of the opinion that such a law as is now contemplated, enforced as it must be at the point of the bayonet, would be in any wise advisable.

The Springfield *Republican*, after noticing the new Bill, which "proposes to exclude polygamists and Mormons from the jury box, or to allow the cases to be tried in adjoining Territories," gives the opinion that more stringent laws are not needed at present, and says—

"What the Mormon question wants more than new legislation is a wise,

forceful executive administration. The White House, and not the Capitol, is where the more needed work should spring from. The filling of every federal office in the Territory with reliable, discreet, but pronounced and uneducable anti-polygamists, and the location of a couple of thousand United States soldiers at Camp Douglas, over Salt Lake City, with a similarly discreet, vigorous commander, acting in sympathy with the civil federal officers, just these and no more are the first steps that need to be taken for the solution of the Mormon question. We doubt if a single law is needed; but the whole influence of the Federal Government, through the presence and patronage of its officers, should be felt against polygamy and polygamists throughout the Territory."

All this done, then every Gentile and "recusant Mormon" are to be protected in life, liberty, and property, and the Mormons, like Daniel in the lions' den, are to take care of themselves, and to be made plainly to understand that the slightest movement on their part that may be construed by those exclusively patronized and protected Gentiles and apostate Mormons as dangerous, will bring down upon the devoted Mormons and their city the presence and whole power of the army, which simply means, that the earliest and flimsiest pretext would be greedily clutched to afflict Salt Lake City and the other settlements of Utah

with martial law and military licentiousness, for if there is one thing plainer than another in regard to this proposed anti-Mormon crusade, it is this, that the enmity is against marriage, not adultery, against husbands and wives, not whoremongers and whores, for the adulterers and the whoremongers, the parsons and the politicians and the editors are all on one side of this quarrel, on the side that makes the quarrel, and that is not the Mormon side. "But the Gentiles are impatient of the slowness of such reform" as Sammy proposes, and indeed so is Sammy himself, for with his discourse he waxes warmer and wants to go a-head in the matter and do it up speedily. No time must be lost, for "with or without legislation by Congress—before it—at once—the executive should act with power enough to command and preserve the peace." After exerting all his powers to the utmost to create a disturbance, Sammy hypocritically exclaims, "Make haste with the work of wickedness and blood and rapine, and let us have peace." "If 'twere done when it is done, 'twere well it were done quickly." Don't get excited, Sammy. The Lord may have something to say in this matter before it is all over. He has not entirely ignored the existence of this planet and its inhabitants.

Now that is Sammy Bowles' plan? Why, you sapient Sammy, your god-fathers and godmothers, or whoever gave you that name, were tolerably sensible people, for they picked a very proper prenomem for you. You are in such a dreadful hurry to gobble up the Mormons, that you can't wait for legislation, unless it be immediate. And what do you propose to do? You, a republican and an American, propose to bestow the whole of the patronage, power, and legal protection connected with the Territory, backed by a formidable army, ready for offensive action at a moment's notice, upon a miserable, corrupt, intriguing minority amounting to about one-two-hundredth of the population of the Territory. Is that the path of your superlative wisdom and justice? Is that republicanism? Is that sort of action based on the fundamental principles of American government? If

so, what kind of a thing must despotism be? For the world has not seen it yet, and does not know the real thing when it does see it.

But what does Sammy think of the company he chooses in his crusade against the Mormons? Licentious soldiery, corrupt scheming officials, miserable pettifoggers, whited sepulchre parsons, political hacks, intriguing cliques, hawk-eyed speculators, anxious for another dive into Uncle Sam's capacious pockets, unprincipled editors and lying correspondents, gamblers, adulterers, whoremongers, thieves, murderers, and apostate Mormons, all these compose the glorious company arrayed against the Mormons, with the whole power of Congress and the United States at the back of that precious fraternity. Surely the Mormons are an important, an influential, and a righteous people, to find such a conglomeration of the beggarly elements of the world opposed to them. Such material beggars comparison, even with Jack Falstaff's army.

Speaking of apostate Mormons the New York Times says their "movement" "might be called the play of 'Hamlet' with the part of the Prince left out." The New York Tribune says "they are humbugs, of course," and "it is painful to see men sane on most subjects play the fool like this," so that "it would be well perhaps not to expect much from" them, "unless aided largely by the Government," for if the Mormons are not "checked by Congress and General Grant, these poor half-crazed schismatics, with their spiritualism and universalism, their love, and toleration, and charity for all and everything, their discarding of force, will simply be broken to pieces against the hard materialism and consolidated power of Brigham Young," just as the Scriptures say the stone cut out of the mountains without hands shall break in pieces and consume all other institutions, which it can not do if it is not harder, of firmer texture, and more consolidated than they. Even Sammy thinks the apostates of but trifling account, for he says there is "nothing particularly important or inspiring" in their pretensions, they having merely "the common 'be-good-and-you-will-be-

happy' flavor" about them. Nevertheless Sammy imagines the apostates may prove of some little service, if only as cat's-paws, and therefore he says they "are the natural allies in this conflict of the government and Gentiles," and consequently "they should be treated considerately, and much heed given to their views of the situation." Thus the apostates are despised even by the Gentiles, but are patted on the back, treated considerately and listened to as long as they are considered useful. The Gentiles evidently don't mean to let them slide out of the conflict without taking part pro or con, but do mean to hook them into it somehow.

The New York *Times* thinks the Mormon difficulty could be settled at once if it rested solely upon the question of polygamy and the supremacy of the Federal Government, but that journal is hardly sure that such are the facts, and therefore it considers that on the ground of expediency it will be better not to make war on the Mormons, but to await the operation of slower and more indirect agencies. As a precedent for such a policy, the *Times* brings forward the treatment of the Indians, the attitude of the Federal Government towards whom, the *Times* affirms, is not determined by general principles, moral or political, but by considerations of expediency, and the same method should be applied "to our relations to those other anomalous people of our Western wilderness. We bear in mind that the Indian evils are not of a permanent character—that they must pass away as the country becomes more settled and the Indians more exposed to the influences of civilization. Why may we not as well avail ourselves of Time as an ally against the Mormons? Why need we in their case any more resort to violence to forestall results which anyhow are inevitable?"

The *Times* thus lays the flattering unction to its soul that the ultimate overthrow of Mormonism is inevitable, as certain as anything can be, for which "we have only to wait for that great inlet of civilization, the Pacific Railroad, to get at its full work, when we shall see" what we shall see. The *Times* is perfectly assured that "poly-

gamy and every other relic of barbarism will soon melt away, for there can be no doubt that the increasing contiguity with civilization is producing a solvent effect upon Mormonism," which is "necessarily short lived." The *Times* is wonderfully certain upon this point—"Like every other system opposed to divine law, it carries within itself the seeds of its own destruction, and in due time must perish, whatever man does, or fails to do. They every way miss the point who argue against Mormonism as a foul stain which must endure for ever unless exterminated by the strong arm. We must not forget that, if let alone, it cannot, at the worst, survive another generation."

But the *Times* has cogent reasons for reasoning in this way, for the negation of a war policy, the exercise of forbearance, and the adoption of a peaceful policy, and those reasons are that war against the Mormons has been tried and proved to be a sorry failure, and moreover the country can't afford to try such a costly and unpromising experiment again. The last experiment of that kind broke up the Union, inaugurated a tremendous civil war, and entailed a grievous national debt, as well as increased many State debts. Another experiment of the same nature could hardly fail to utterly destroy the nation. Of this the *Times* seems to have some apprehension, for it says—"We have tried the strong arm already with no good result. The Anti-Mormon war, during the Presidency of Mr. Fillmore (Buchanan) was conducted with all the efficiency possible at that day, under very able commanders, and with almost unlimited expense. It made no impression of any lasting value. The only gain that came from it fell into the hands of an insatiate horde of army contractors. And they are the very gentry nowadays who care most to see the experiment repeated. We believe that our present finances do not warrant it, and are quite as sure that no true interests of the country require it."

Senator Sumner corroborates the idea of the *Times* that war would not be healthy at present for the United States. Speaking of Cuban recogni-

tion and the likely resultant war with Spain, he says, "a financial crash would ensue that would shake the pillars of the Government to their very foundations." Besides, he is not sure as to which "would come out first best in the event of a contest between us (United States) and Spain." Uncle Sam must be getting pretty shaky on his pins if he couldn't stand a tussle with old Spain.

The *Times* writes down polygamy as a relic of heathenism. With more propriety it may write down monogamy, adultery, and whoredom as products of civilization, for they invariably are its concomitants. They were among the chief features of the culmination of the classic civilizations of Greece and Rome, the models for the schoolmen, divines and statesmen of the day.

The *Times* talks of polygamy being opposed to divine law. Does the *Times* know what it is talking about? For it appears to take especial pains to ventilate its own ignorance. Any reader of the Bible who talks of polygamy being opposed to divine law lays himself far more open to the charge of insanity than did Lady Mordaunt.

The New York *Tribune* is like-minded with the *Times* as to the decided impolicy of the war policy, as will be seen by the following—

"If there is to be another bill put through Congress abolishing polygamy—there are already two on the statute book—the measure ought to be fully matured, and the subject ought to be treated with intelligence as to its nature, as well as with knowledge of the most effective way of dealing with it. We do not believe it is necessary to get into war with the Mormons in order to secure the destruction of polygamy. We do not believe this would be the best method to secure its abolition. On the contrary, we believe it would be the very worst. We hope, therefore, that Congress will consider the question very fully before taking action upon it."

The Sacramento *Union* thinks it may be just as well to hold on a little, as the women are down on Cullom and his bill. The *Union* says, "Should the ladies generally vote to sustain polygamy, as one might be led to sup-

pose they will from the speeches at the Female Polygamic Convention held in Salt Lake City, the fact may be pressed with some force against the passage of the Cullom bill or any other now before Congress for ridding the Territory of that most unnatural crime." All very good, excepting the cloven foot fling about "most unnatural crime." But it does seem that very few people can talk about the Mormons without putting in a streak of bitterness, however foolish it may be. Well, it shows how such people were brought up.

The St. Joseph (Missouri) *Herald* says, "A delegation from Utah has arrived in Washington to look after the proposed legislation in Congress concerning that Territory. They allege that if Congress pass measures to punish polygamy it will produce civil war in that Territory. This they wish to avoid by urging Congress not to adopt any extreme legislation." If any such delegation has gone to Washington, it must be composed of trembling Gentiles, who are fearful that Congress in its eager clumsiness will get the fat into the fire and thus make something terrible to pay.

But Congress does not appear to have become quite so rash and precipitate, for the Springfield *Republican* says, "There is very little doubt that the House will pass a bill abolishing polygamy in Utah, and directing the President to use the army to execute it, but the Senate is inclined to wait a few years longer and see if civilization and the Pacific Railroad won't accomplish the reform peacefully."

It is also stated that a prominent member of the Senate intends to introduce to that body the following three sections, to be added to Cragin's "Bill to provide for the execution of the law against the crime of Polygamy in the Territory of Utah and for other purposes"—

"SEC. 32. And, be it further enacted, that the book, called the Holy Bible, or so much thereof as pertains to plural marriage, or provides for the legal inheritance of property by the children of such plural marriage, is hereby annulled, disapproved and repealed, and declared null and void.

"SEC. 33. And, be it further enacted,

that every person before holding any office, voting at any election, sitting as a juror or holding any position of honor, profit or trust under the Government of the United States, shall take and subscribe a solemn oath, under the pains and penalties of perjury, that he does disbelieve and always will disbelieve the Holy Bible, so far as it pertains, in any way, to plural marriage, and that he detests Moses, Jacob, Abraham, the father of the faithful, Gideon and all the prophets who taught or practiced plurality of wives, together with the Savior, St. Paul and the other Apostles who set forth these men as examples of faith, purity and virtue.

"SEC. 34. And, be it further enacted, that the names of the twelve tribes of Israel, being children of polygamists, be expunged from the gates of the city of the New Jerusalem."

Now if the anti-polygamists are in any wise consistent, they will gladly "go the whole hog," accept those amendments, and appear in their true infidel colors, instead of hypocritically opposing divine laws and prominent Bible customs, practiced by the great exemplars of that sacred volume.

The New York *Herald* speaks of the Ladies' Mass Meeting at Salt Lake City with some admiration, and half believes the Mormons will win any way. The *Herald* says—

"The meeting was held in the old Tabernacle. It was, perhaps, one of the grandest female assemblages in all history. The audience was non-masculine, and the speakers one and all were females. We refer our readers to the speeches and to the resolutions; and we venture to say that, whatever may be the individual reader's opinion of the merits or demerits of Mormon institutions, it will not be denied that Mormon women have both brains and tongues. Some of the speeches give evidence that in general knowledge, in logic, and in rhetoric, the so-called degraded ladies of Mormondom are quite equal to the Women's Rights women of the East. In these days, when women threaten to become tyrants, it is refreshing to read such earnest pleadings in favor of the rights of men. After reading this report, we have come to the conclusion that there is a spirit in Salt Lake Valley which

no legislation can crush. It may be necessary for the Mormons to fight. They will fight if they are forced to it. It may be necessary for them to emigrate. They will emigrate if they are forced to it. It may be necessary for them to leave this country, and even this continent. But after they have fought and after they have emigrated and after they have left this continent, they will live and they may prosper. As they survived the first exodus, the presumption is they will survive a second. Whether we admire, or whether we pity, or whether we condemn, it must now be admitted that the inevitable conflict is at hand. The one twin relic is gone; the other must follow."

Thus the *Herald* is satisfied that the conflict is unavoidable. So are we, if the people of the United States will have it so. The onus rests with them. Sumner doubts whether Uncle Sam would not come off second best in a conflict with Spain. The *Herald* doubts whether he would not come off second best in a conflict with the Mormons. The *Tribune* must be afflicted with similar doubts, for it says the war policy would be the worst possible. The *Republican* seems to be in a like predicament, for it urges the promptest action of the executive and the presence of the military to keep the peace, that is, to prevent any conflict. The *Times* flatly declares that Uncle Sam did come out second, if not third, best in the last "Mormon War." The *Union* thinks that it will be better to let the women have their own way, even if they desire polygamy. The *Herald* concludes that the Mormon spirit can not be crushed by legislation nor anything else, but that the Mormon people will survive the conflict and may prosper after it. We can not say half as much for the people of the United States, if they persevere in their opposition to Mormonism. The fact is, the Lord has set up His kingdom, and if people imagine that it is not so hard to kick against the pricks now as it was eighteen hundred years ago, they can kick and keep kicking until they find out their mistake. As to the Saints, all they have to do is to do right. It must be right to do right, leaving the results with God.

J. J.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 8, 1870.

ALL IN THE DITCH TOGETHER.

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THE religious world presents a very curious spectacle to the reflecting mind. The number of different religious creeds and societies is legion, and their differences are of all shades and colors, their doctrines are of all kinds and degrees of confiction. Nothing can be a greater libel than to say that all these varying and conflicting religions are the religion of Jesus Christ. A thousand antagonistic creeds were not revealed from heaven. Jehovah may permit them to be believed and practised, because men, in the exercise of their agency, will have them, but He did not institute them. Some people imagine that the different forms of religious faith and practice were established by God that people in different climes and ages might each have the one most suited to him and his time and locality. That is nonsense. People of the same time and clime and race embrace vastly different religions. In all Protestant Europe and America hundreds, perhaps thousands, of different sorts of religion are believed in and practiced more or less. Yet God is not the author of confusion, but of peace and order and harmony and unity. This much, however, may be said, that when the Jews would not have the fulness of the Gospel, the Lord gave them a lesser law of carnal commandments, grievous to bear, and as a schoolmaster to bring that stiffnecked people to Christ, who restored again the higher law of the Gospel. This much further also may be said, that when a people reject the Gospel and the Priesthood, the Lord leaves them to the imagination of their own wicked hearts, and they speedily run into darkness, disputes, divisions, contentions, strife, and all manner of wickedness. And though they may have a form, or many forms, of godliness, yet they deny the power thereof, though, for the matter of that, their miserable, benighted, confused, bewildered condition is evidence enough of the lack of the power and virtue of godliness, which is the present case with all Christendom, each person believing himself right, and his disagreeing neighbor necessarily wrong. Such has been the state of the people of Christendom since they rejected the apostles and prophets and slew them.

It is almost a matter of ridicule to see people repenting of one false religion and being converted to another just as bad, perhaps nearer the truth in some particulars, but undoubtedly further off in others, and equally destitute of the power of godliness, while their neighbors will become subject to cross conversions with them. A Roman Catholic will turn to the Greek religion, and a Greek will turn Catholic. An Episcopalian will turn Catholic, and a Catholic will turn Episcopalian. An Episcopalian will turn Dissenter, and a Dissenter will turn Episcopalian. A Methodist will turn Baptist, and a Baptist will turn Methodist. Each will think he was in the way of perdition before his

conversion, and is in the way of salvation after. It is like shifting chessmen on a chequer board—after all the complicated moves they are the same board and the same men as at first, and in much the same condition, so far as any improvement is concerned.

Of late years much has been said in England about ritualism and conversions, or perversions, to the Church of Rome. Much also has been said in Europe vice versa, about decided dissatisfaction in the Romish Church, and some of its brightest lights have proved more or less obstreperous and have either left its communion and turned Protestant or semi-Protestant, or been considered in very unsatisfactory and censurable standing. Father Hyacinthe is one of the last of these wayward brothers. Now there comes a voice of recusancy from America. N. E. Bjerring, a theologian, historian, missionary, and professor in the Catholic Academy of Baltimore, U.S.A., writes a letter to Pio Nono, informing His Holiness that although he (Mr. Bjerring) has been hitherto a faithful adherent and sincere Catholic, he cannot remain so any longer. He did confidently believe that "to the Papacy was intrusted the divine mission of solving all the great religious and social problems," but the Pope's Syllabus "gave those convictions the first staggering blow," and the Ecumenical Council, "convoked for the avowed purpose of enacting into dogmas the doctrines contained in the Syllabus, as well as the doctrine of Papal infallibility," completely floored him. Having discovered "the absolute incompatibility of Romish doctrines with the social and political exigencies of humanity," he determined to give the Pope a piece of his mind, of which the following is a sample—"I protest against the doctrines which you seem determined to promulgate, and which openly conflict with all divine and human laws. I protest against the fatal contest which you have originated between Church and society. I protest against the sacrilegious sentence you have pronounced against all progress, and against every department of science. I protest against the principle of Papal infallibility, which you aim to establish as a dogma, in palpable contradiction with the text of the Gospel and with ecclesiastical traditions."

Having renounced the Devil and all his works, as manifest in the Papacy, then came the old question, "What must I do to be saved?" There was no Peter, nor any "successor of Peter," to answer, so Mr. Bjerring cast about among the remaining blind leaders of the blind, and, after concluding that it wouldn't do for men in his position "to embark with rationalism as their only compass on the troubled waters of Protestantism, at the risk of perishing among the breakers of Pantheism," and being convinced that "the need of religious authority and unity is imperative," he sought and found a "safe haven" for shelter for his "restless and perplexed soul," in "the true Catholic and Apostolic Church," "the Orthodox Church of the East," which claims the Emperor of Russia, not as a Pontiff king, as he has no sacerdotal dignity, but as merely "the first Christian in his Empire." Mr. Bjerring, like other converts or perverts from or to Romanism or other erroneous religious systems, is now quite happy, for the Greek Church does not have a Pope, does not impose celibacy, and does not oppose the progress of any department of science, and he is quite as thoroughly assured now that the Greek Church is the true Church as he formerly was that the Romish Church was the true one, and this he tells the Pope.

This happens just at the time when many of the English religionists have been and are yet greatly exercised and highly indignant because of certain fraternal courtesies and hospitalities manifested to the Archbishop of Syria and Tenos, of the same "Orthodox Church of the East." Isn't it all very funny? Does it not help to show that those religionists are all of a kidney, all tarred with the same brush, all tossed about with every wind of doctrine, all groping in Cimmerian darkness, and each, when he finds something new to him, shouting out that he has got hold of the truth at last? Scripture says that darkness should cover the earth, and gross darkness the people. And if the lights that be with them be darkness, how great is that darkness!

Now repentance from Catholicism to the Greek religion, or from one to any other of the false religions of the day, is a repentance to be repented of, and we call on all subjects of such repentance, and upon all other people, to repent of their sins and of their ignorance, believing on the Lord Jesus Christ, to be baptized for the remission of their sins, have hands laid on them by those who hold the Holy Priesthood for the reception of the Holy Ghost, and then live godly and gather to Zion, where further duties, privileges and responsibilities await them.

J. J.

THE UNITED STATES.—Elder J. D. Holladay wrote from Moscow, Sandford County, Alabama, to the *News*, that the cause was steadily progressing in that region, and that several families were disposing of their property and preparing to emigrate to Zion in the spring. He and brother Matthews were busy preaching and were in good health.

Elder Edward Stevenson wrote from Holland, Erie Co., New York, Feb. 1, to President B. Young. Elder Stevenson, Porter, and Clark were holding meetings through a part of the State where the Gospel had been preached in the early days of the Church. They arrived at Holland, on Hunt's Creek, Jan. 29, and the next day addressed a crowded and attentive congregation in the School-house, also a full congregation in the Baptist Church, and the following evening held meeting in a schoolhouse two miles up the creek. Mr. Richard Rogers, a farmer of considerable local influence, was very kind to the brethren. They found an aged sister there, baptized in old times, but still firm in the faith. Numerous opportunities for preaching were offered, with prospects of large congregations, yet little desire was manifested concerning the Gospel, and wickedness had evidently greatly increased of late years.

Elder W. H. Lee and G. D. Grant wrote to the *News* from Kalamazoo, Michigan, Jan. 28. They had been preaching in the States of New York and Michigan and expected to gather a few Saints therefrom in the spring.

Another paper says "The Mormons are said to have made a large number of converts on Long Island, scattered through a dozen towns, the majority of whom are girls of 18 to 25 years of age; they are to be sent to Utah early in the spring."

AUSTRALASIA.—Elder Robert Beauchamp writes from Sydney, Dec. 28. He says, having organized Branches wherever opportunity offered in the colony of Victoria and set them in order, he proceeded to Sydney, where he found a few Saints in a scattered and disorganized condition, whom he was endeavoring to resuscitate and reorganize. He was expecting to rebaptize

nearly all who claimed a standing in the Church, and to baptize some others. He was received with cordiality and kindness. He wished to be remembered to Elders Dewey and Knowlton and all the Elders from Utah.

Elder H. Allington writes from Karori, New Zealand, Dec. 23, that several persons there have expressed a wish to join the Church, while "others begin to think that the Mormons are not quite so bad as they had been led to suppose."

SWITZERLAND.—Elder Heber Young writes from St. Imier Feb. 23. He had just returned from Geneva, where he had enjoyed a pleasant visit, a severe cold excepted, from which however he had recovered. The Saints generally were doing well and the Elders were helping them and endeavoring to forward the cause of truth. Elder Maeser was in Saxony.

CURIOUS.—An American paper rejoices that for the first time in the history of Utah all the Federal officers for the Territory are unanimously antagonistic to the people thereof. A curious state of things for any citizens of a republic to glory in. Such a condition means anything but democracy or republicanism or any sort of liberal system of government.

MINUTES OF MEETINGS

HELD IN THE LATTER-DAY SAINTS' MEETING ROOM, BURNLEY, FEB. 27, 1870.

2.30 p.m.

Present on the stand—Albert Carrington, President of the European Mission; George Romney, Pres. of the Liverpool Conference; Thomas Myers, Pres. of the Burnley Branch; James Briggs, Pres. of the Accrington Branch.

Elder Briggs addressed the meeting upon the first principles of the Gospel.

Elder Thomas Myers bore testimony to the truth of the latter-day work, and exhorted the Saints to faithfulness and the strangers to examine for themselves the principles taught by the Elders of Israel, obedience to them being the only way whereby the human family can gain a complete salvation in the kingdom of God.

6 p.m.

Pres. Carrington delivered a discourse upon the great plan of salvation as taught by Jesus Christ and His Apostles, also revealed from the heavens to Joseph Smith for the redemption of the human family.

Pres. Romney bore testimony to the truths which had been advanced during the day.

During both meetings the room was well filled. A goodly number of strangers were present. Great attention was paid to the speakers. The meetings were opened and closed by singing and prayer as usual. The singing was very good and spirited. An excellent spirit prevailed throughout the day, which will be one long remembered by the Saints in Burnley.

GEORGE ROMNEY.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T., Jan. 21, 1870.
President Albert Carrington.

Dear Brother,—Since my return

home to the Valleys of Ephraim, I have often thought of you, my brethren, and the many good souls with whom I became acquainted in old Eng-

land, and can truly say, as I have often said here, that my mission was the happiest time of my life, for it enabled me to see and taste the contrast between the home of the Saints and those living in the world. It enabled me to have that testimony which money cannot purchase. I have often compared those living in Utah to men ever sitting down to a bountiful feast, who never see want, and consequently with neglect get indifferent, because they know the table is ever spread, and care not to sit down until they are deprived of the feast and their bodies are weak. Then, and then only can they see how foolish they have been, for their bodies are weak and their minds have not expanded.

Paul said to Timothy, that in the latter times some should fall away, giving heed to seducing spirits and doctrines of devils. I have often thought the time had come for the Lord to have a tried people, and the more do I see the necessity of living humble and prayerful, for he that standeth must take heed lest he fall. Those that are humble, and are willing with all their hearts to be guided by those over them, are those that stand the test, for they are ever filled with the revelations of God, and they know the good Shepherd—yes, they know his voice and a stranger they will not follow. Such are my feelings towards the Saints in old England and throughout the world. I exhort them to stand firm on the deck of the good ship Zion, which will safely land them in the desired haven.

Sisters Hague and Barraclough spent the evening with me, also brother Hague, when you and many others were kindly remembered, and often was the wish expressed that brother Durran's family and other good Saints were here.

The sleigh bells are ringing away on

the gay horses, and the fair occupants are merry as marriage bells, and others are busily engaged preparing for the balls in different parts of the city. Your humble servant and family are going to a ball in the 8th Ward to-night, and anticipate a gay time, as we always have in Utah. I often wish the good Saints over the water could take one look at us here, for with all the petty annoyances we have to endure, and some larger ones, we are truly happy and ask no odds of any one, only the great Jehovah, for we know we are in His kingdom, which is upward and onward and will prevail.

I saw sister Carrington a short time ago and other portions of your family, and I can assure you all look well.

May every blessing be with you and those connected with you in the ministry. With love to you and all the Saints, yours in the Gospel,

JAMES NEEDHAM.

New York, Feb. 12, 1870.

Elder Carrington.

Dear Brother,—Elder H. S. Eldridge is in this city, on business for a few days. He will go to Washington and then return to Utah. Some of the Elders have returned home, and many are expecting to go, so as to be there by April Conference.

There is some excitement in the country in regard to the Mormons and the measures now pending before Congress concerning them. This winter has been the most open of any within the recollection of the oldest inhabitant, and still continues. Brother Hooper is hard at work for our interest in the national capital.

Kind regards to all the brethren laboring with you, and prayers for your welfare. I remain your brother in the Gospel,

R. T. BURTON.

UTAH NEWS.

The following are from the *Deseret News* to February 12:—

Of late there have been many complaints of serious mail delinquencies in Utah. The late postal changes do not appear to have been very beneficial.

The Ladies' Relief Society of the 12th Ward held a very pleasant benefit picnic in the new school-house, Feb. 9, for the benefit of the poor. Proceeds, \$60.

Two new locomotive engines, Nos. 3 and 4, for the U.C.R.R., arrived at Ogden, Feb. 7. They were built by McQueen & Co., Schenectady, N.Y., at a cost of \$12,000.

The 11th Ward Female Relief Society gave a ball in aid of their society, Feb. 7, which was well attended. Committee of arrangements, Mrs. McMaster and Mrs. Patterson; floor manager, Mrs. Leaker.

The building of freight houses, passenger and freight landings, &c., at the U. C. R. R. depot, was being pushed ahead rapidly, and in a short time a neat and commodious depot would be built, with every convenience necessary for the comfort of the travelling public.

Elder A. F. McDonald wrote from Provo favorably of bee-keeping. From one swarm of California bees last season, he got 30 lbs. of honey and two swarms of bees, the first swarm yielding fifteen pounds of honey, and the hive was filled up before the close of the season.

Brother James A. Little wrote from Eagleville, Iron County, Jan. 25, that attempts had been made to assess and collect taxes in that valley by officers of the State of Nevada, but the inhabitants had declined to pay until it was officially determined whether they were living in that State or not.

About one o'clock on the morning of Feb. 6 some desperate scoundrel stopped brother Geo. B. Bailey in Second South Street, and demanded his money. As the villain presented a cocked revolver, brother Bailey submitted, but the thief was greatly chagrined to find no money, and he told brother Bailey to pass on and be mum.

On the evening of Feb. 6, in their absence, the dwelling of brother and sister Rickard, 2nd Ward, was discovered on fire. The walls and a portion of the roof of the building were saved, but the furniture and all other effects inside were consumed. Messrs. Shires and Carter were obtaining subscriptions to aid brother and sister Rickard.

"A. C." wrote from Brigham City, Feb. 6, that home manufactures and labor-saving machinery were receiving a good share of attention. A co-operative boot and shoe store had been started, also a tannery and hat manufactory, and were doing a good business. The Wellsville Dramatic Association had been playing at the Brigham City Theatre.

Professor J. Morgan delivered a very interesting lecture, in the Seventies' Hall, Feb. 9, on the "Battle-fields of the Rebellion." Lectures were being given weekly in the schoolroom of the 2nd and 10th Wards. Elder J. McKnight delivered an eloquent lecture to a full house, in the Tenth Ward Schoolroom, Feb. 8. Subject—"The Roads to the Pacific and their Results."

Brother Thos. Gibbons wrote from Rockport, Summit County, Feb. 1. The establishment of a co-operative sawmill and store, and a Female Relief Society were in contemplation there as early as possible. They had a good school house, well attended on week days and Sundays, and a good stone fort for protection from Indians. The people had good health and were in good standing.

A few minutes past 10 p.m., Feb. 11, President B. Young discovered that the shed containing the steam engine which runs the *Deseret News* press, was on fire. The alarm was given, the fire extinguished, and little damage done. Cause of fire unknown. The night previously a fire was discovered at Messrs. Naylor Bros.' wagon factory, 13th Ward, but it was extinguished before serious damage was done.

A mass meeting was held at Farmington, Feb. 3, to protest against Senator Trumbull's Bill for the annexation of a portion of Utah to Idaho, Hon. H.

C. Haight, chairman, Jacob Miller, secretary. Speeches were made by the chairman, Col. Stayner, and Job Welling and Thomas S. Smith, Esqrs., and a memorial to Congress was adopted and in half an hour signed by 227 citizens. A similar meeting was held at Kaysville, Feb. 7, with speeches, and the adoption of a like memorial signed by 296 citizens:

An excursion party, consisting of Presidents B. Young, Geo. A. Smith, and Daniel H. Wells, many members of the Legislature, a number of officers of the Nauvoo Legion and other citizens with their wives, in all four cars full, made a pleasant trip to Ogden and back, Feb. 7. On the return various members of the party indulged in a little speechifying upon the popular subject of Woman Suffrage. Committee, Messrs. H. P. Kimball, Isaac Groo, D. Mc Kenzie, John Sharp, J. R. Winder, and H. S. Beattie.

Placards were posted around the city, announcing a public mass meeting on Thursday evening, Feb. 10, in the building known as Walker Bros.' Original Store, East Temple Street, "for the nomination of a People's Free and Independent Ticket for Mayor, Aldermen, Councilors, &c., to be voted for on Monday, the 14th instant." At the time appointed, the room was crowded, and hundreds were unable to gain admittance. Col. J. C. Little was elected chairman, E. L. Sloan, Esq., secretary, and Geo. F. Gibbs, Esq., reporter. The "people's ticket" (names as published in last week's STAR) was presented and agreed to with the greatest enthusiasm.

D. M. Smith, Charles Harper, Joseph Wadley and Joseph Allpin found a hole in Grove Creek Canyon, near Pleasant Grove City, Feb. 7, where a bear had located for the winter. Feeling disposed to have a little sport they sent to town for some ropes, hoping to take him alive. But before the ropes could be procured bruin became restless, possibly from the noise outside of his den, and he tried to make good his escape. The boys stood ready with axe in hand, they having no other arms with them, and as he emerged from the hole they struck him so hard a blow that he fell to the ground, they then cut his throat with the blade of the axe. He was a tremendous fellow, measuring six feet long. All who have seen him pronounce him the largest grizzly they ever saw; his skin is as large as an ordinary buffalo robe.

The following "Act conferring upon Women the Elective Franchise" was passed by the Legislative Assembly of Utah:—"SEC. 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That every woman of the age of twenty-one years who has resided in this Territory six months next preceding any general or special election, born or naturalized in the United States, or who is the wife, widow, or the daughter of a native-born or naturalized citizen of the United States, shall be entitled to vote at any election in this Territory. SEC. 2. All laws or parts of laws conflicting with this Act are hereby repealed. Approved, February 12, 1870." Acting Governor Mann signed the document hesitatingly and doubtingly, yet he did not like to refuse and "go against the ladies," and moreover how could he resist the temptation of being the first Governor in the United States to sign a Women's Franchise Act? The Legislature had him there. The Act has become law.

From the *Ogden Junction* of Feb. 9, the third number that we have received of that paper, we learn that Messrs. L. Farr, J. Sharp, and A. Stayner left Ogden for San Francisco, Feb. 7, on railroad business.

The roads north were getting into good condition. Considerable snow north of Brigham City. Ogden streets bare and drying up finely. Snow deep round the mountains to Cache, but good sleighing through the mountains.

The *Junction* hoists the name of Franklin D. Richards, editor and proprietor.

American papers say that the municipal election at Salt Lake City, Feb. 14, passed off quietly; also that the weather was so fine there that gardening had been going on for two or three weeks.

The *Springfield Republican*, Feb. 18, says—"Gen. Shaffer of Illinois has been to Washington to get his instructions as governor of Utah, and has started for his constituency. What his instructions are has not transpired, though it is said they are of an "important character," and we can well believe it if the administration has any idea of the delicate condition of affairs in Utah at present, and any feeling of its own responsibility in the premises. A good governor, as representative of the authority of the United States, is needed for Utah much more than any additional legislation; and we hope that Gen. Shaffer will prove to be such a governor, and that he will be amply sustained by the authorities at Washington." A good Governor is the very thing for Utah, and the people there would not object to that quality in all its officers, some of the Federal officers now there being not a bit better than they should be, indeed being pitifully lacking. When the righteous are in authority, the people rejoice, but when the wicked rule the people mourn.

SCRAPS OF NEWS.

Gold at New York was quoted at 112½ March 4, the lowest point since the first year of the war. Philadelphia retailers have begun to use silver coins as small change, for the first time since the issue of "legal tenders."—Canada is grievously overburdened with silver coin and don't want any more.—Lisbon has the smallpox.—President Grant says every dollar of superfluous expenditure will be cut off. Does he want to save money for a Mormon war? If so, it will be putting in at the spigot and taking out the bung.—A New York philanthropist advertises that "Ladies afflicted—in whatever way, can rely upon a safe and speedy cure by" him. We withhold name and address, or the ladies might pile in upon him and abuse his benevolence.—There are said to be 7000 laborers out of employment in San Francisco, and there is a clamor for bread.—Deaths from Bright's disease of the kidneys are increasing remarkably in large cities.—Greeley thinks the rural interest should be united against the money of great cities and the hugging of great corporations.—Calcraft the hangman has not resigned, nor does he mean to. He recently declined an offer of £10 for a lecture from him.—Mr. George Melly, M. P., says "the days of bigotry and intolerance have gone for ever." Mr. Melly is mistaken.—Ninety per cent. of the breadstuffs shipped from the United States to Europe is sold in the British market.—The report still prevails that Secretary Stanton died by his own hands.—The Central Pacific Railroad wants to swallow all the Pacific railroads and own all the Congressmen on the route.—The U. S. Supreme Court has decided the Legal-tender act unconstitutional and void, applied to debts contracted previous to its passage (1862).—Mr. Cox, M. C., says the U. S. Government in seven months spent the appropriations for twelve, and so 10,000 to 12,000 white men were thrown out of employment.—Mr. Howe, of Wisconsin, says he never saw the political doctors so unanimously agreed that the (financial) disease of the United States ought to be cured, nor so unanimously agreed not to effect a cure.—A lover sent a messenger to his charmer—"Tell her that gin she doesna' have me I winna kill mysel', but I'll pine awa'!" The damsel couldn't let him "pine awa'."—General Grant is becoming a gallant.—General Sherman is charged with "stretching his authority."—Slain by drink in Liverpool last year 98 persons.—A young woman at Piqua, Ohio, shot her sweetheart in a Roman Catholic chapel, because he had promised, but would not perform.—General Sam Houston's family, wife and three children, are not in comfortable circumstances.—An American paper says Beecher is not always equal to his own counsel. It is much easier to say than to do.—There is a growing dullness in the American labor market.—The San Francisco "Call" says there seems to be a mania in that city for committing outrages on decency, and instances a case of attempted rape where the villain escaped because not one of 200 bystanders would help the policeman to arrest him.—Colorado refuses to grant woman suffrage.—The Belfast ladies are meeting and petitioning against those obnoxious Contagious Diseases Acts.—The Peninsular and Oriental steamer "Bombay" collided with the U. S. corvette "Oneida" in Japanese waters. The latter vessel sank and 120 men perished.—Acting Governor Lee, of Cheyenne, has appointed Mrs. Caroline Niel and Mrs. Esther Morris Justices of the Peace for Sweetwater County, Wyoming.